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WEEKLY REVIEW.

—Zanzibar is to be blockaded if the Sultan does not sign the Frere treaty, says the *Times of India* on the strength of a telegram from Simla. The British Foreign Office is said to have so decided. The Sultan of Muscat has put a stop to the slave trade in his dominions.

—A great deal of indignation has been felt in Bombay on account of the cruel treatment of eleven men on board of an American ship by the Captain. The latter seems to have studied the art of torture. The men refused to work in harbour here, as they wished to be brought before a magistrate, and the Captain had them tied up by the thumbs, their toes just touching the deck, a punishment described as twenty times worse than being put in irons, and most excruciating. Of course there is the plea that authority must be maintained on shipboard; but even on the high seas authority may not override rights secured to every citizen of every civilized country; and in harbour the Captain should avail himself of the magistrate's aid to get insubordination punished. In the American mercantile marine there are now very few Native American seamen; we do not know whether the severity of the masters has anything to do with this fact; we should be sorry to think that such cruelty as has now been brought to our notice were at all common, and we do not think it is. But we think the old adage holds good here, Like master, like man. Men who are treated barbarously before the mast, when they get the command of a ship, are the very ones to avenge themselves by ill-treating those who are under them. We never shall have a better body of sailors till we have captains who take a real interest in them, are hopeful of them, and do their best to win them to the best paths.—The case to which we refer ended by the Captain's consenting to dismiss the men.

—An article among our Selections in last week's issue, on Positivist Morality, was from the *Advance* and should have been accredited to it. The *Times of India* treats it as our own, and makes some unfavourable comments. We knew that it would give offence to some, but have always felt that nothing is more damaging to morals than the habit of condoning in men and women of genius what we strongly condemn in our next-door neighbour. If there is anything sacred in the marriage institution, it will be a dangerous thing to throw a veil over the violations of it by distinguished novelists, as the English Press appears in this case to have done.

—Mr. Miall's motion for the disestablishmont of the Church of England has been rejected by a very large vote. A movement to disestablish the Church of England, must come from that Church, to have any prospect of success. There has always been manifested a great unwillingness on the part of Church of England leaders to be instructed or helped by outside Christians. Mr. Gladstone was sternly determined to deny Mr. Miall all the arguments furnished by the disestablishment of the Irish Church, and did not hesitate to assert that that Church was less free now than she was before her disestablishment! The work must have been very clumsily done, then.

—We do not think that the late Norman McLeod "died as true a martyr for India as if he had shed his blood." He came out to spend the winter months here, and become acquainted with the mission work of his church and other churches; he was courted and admired by almost everybody, and when he took ill was invited to accompany Lady Elgin to Europe in a vessel specially provided for the purpose. A writer in the *Times of India* is certainly not justified in saying that "he libelled the Anglo-Indian community to the best of his power," in his sermon preached before the Queen, of which 'libel' the following passage is quoted:

> He put forward most prominently our conduct in India, and particularized it as demanding special reprobation—"in not only the appalling want of sympathy among professing Christians with the progress of the gospel among the millions of heathens committed to our charge in India, but also in the evil done—alas! by too many of our countrymen there, of whom it may be said: 'When they entered into the heathen whither they went, they profaned my holy name when they said to them: These are the people of the Lord and are gone forth out of his land!'"

Well, is it not true? Do not the generality of Englishmen in India profess in some way to be Christians, and are they not most indifferent to the work of Missions? Out of the thousands of Europeans in Bombay and Poona are there two hundred that give to that cause? And is it not true that *too many* conduct themselves in a way to bring reproach upon the Christian religion? Since the first year we came to India we have always felt that the language quoted from Ezekiel xxxvi. was in many respects remarkably appropriate to our Anglo-Indian communities.

—The *Indian Antiquary* seems to have achieved a decided success. We have been favoured with the last four numbers. The work is prodigiously learned, being Pali on one page, Sanscrit on another, Canarese on a third, Hindustani on a fourth, in fact the reader must be prepared for anything in the way of languages as he turns over the pages. This work will be highly appreciated by those who have a taste for Indian archæology. Its contributions are from all parts of India. There are occasionally articles that can be read by an ordinary English reader; such in the June number is one on The Hill of Sapta Sring, by W. Ramsay, Bo. C. S. In the same number is a paper on Coorg Inscriptions, by Rev. F. Kittel. India, considering her great size and the high antiquity of her races, must on the whole be regarded as a country poor in antiquities. The Bactrian coins take us back nearly to the times of Alexander; but, very little that is purely Indian, of a higher antiquity than our own era, is found. Greece might have been put in India's vest pocket; yet we have relics of the age of Pericles of almost boundless profusion. And Assyria is yielding us at this day monuments and inscriptions of a still higher antiquity in vast numbers. Is it that India has been imperfectly explored? Or is the difference due to the type of civilization?

—The occasional notices that appear in the vernacular papers about the Gaekwar's Government, must always be read with caution. We have for many years had opportunity to notice the evidence of party spirit at work in this way, either for or against the existing Government. There are many either connected or wishing to be connected with our Native States, who know something of the power of the fourth estate, and are ready to supply the papers either with news or with something that answers their purpose better.

—We are gradually clearing off the lofty pile of Reports that had reared itself on our table. We come now to the Report of the English Bible-women's Association. Financially the past year has been encouraging, and the Committee propose to employ a second Bible-woman. We believe they have already done it. They ask for clothing for the poor. The journals showing the work done are circulated among the members of Committee, but not published, for obvious reasons. The Ladies of the Committee remind their friends that the work of the Bible-woman is the very work in which they would themselves engage if they were at home, but from which the climate and other causes here exclude them. Some of these ladies are, we believe, personally active and manage to do a good deal even in India.

A recent letter from a friend contained this question:

> What is your opinion of the position of a Native girl who was married in infancy, who, on growing up became a Christian, and whose husband has in consequence taken another wife? She has never lived with him, and has only been told that he is her husband. Should she be considered bound to him, so that she cannot marry without a divorce? Such cases are constantly coming up. The girls are sometimes the only Christians in their families, and of course no one will assist them in getting a divorce, as they prefer she should consent to live with the Hindu husband, and the other wife is, to them, no difficulty. It has been intimated to me by intelligent Christian people that she should be encouraged to accept the position as appointed by God, and try by a consistent Christian life to lead the household to become Christians also.

But where the marriage has never been consummated I cannot think this would be right, nor does it seem as though she ought to seek for a divorce. She can rarely do this, for want of funds.

It will be understood that the Hindoos referred to are of low caste, as a man of high caste would not take back a wife who had become Christian.

Our idea of marriage is that it is a voluntary compact between the parties who enter into it. Compacts made by other parties may be what they like, they never constitute a marriage unless those chiefly concerned, having attained a marriageable age, agree to become man and wife. An agreement entered into by the parents of a boy and those of a girl can only relate to something that is under the control of these contracting parties; but they cannot possibly tell what shall be the state of mind of this boy and girl grown up to maturity; in the nature of things this can only conditionally be made the subject of an anterior compact. A boy and girl grown up may have such respect to parental authority, that they shall be willing to enter into the proposed marriage; well and good; but until they thus, in mature age, agree to it there can be no marriage; only an agreement between certain parties that they will do all in their power to promote it.

As for the advice that the girl should reconcile herself to the position in which God has placed her we ask: Is it really God that has placed her in this position? God's commands were altogether set aside, when the children were "married" without the slightest knowledge of what marriage means. Nor is it the will of God that there should be any encouragement of polygamy. Even if the marriage had been a real one, if the husband should take another wife to himself, this would be a Scriptural ground of divorce.

The Indian Christian Marriage Act passed last year, stipulates that a marriage may be certified only when "neither of the parties shall have a wife or husband still living." But in the case supposed the girl has not a husband; there is simply one to whom her parents have promised her. We do not however undertake to say what would be the legal view taken of this matter. If parents have not a right to bind their children to the consummation of a particular marriage ten years afterwards, certainly the State have not.

A WRITER in the *Christian Intelligencer* objects to the word *Sarvavyapak* when used to express the omnipresence of God, as he says it will always be understood by the Natives as teaching Pantheism. The word means universally diffused, all-penetrating. That which penetrates must be distinct from that which is penetrated, yet we have often found it difficult to make the people of this country recognize the distinction. They fancy it a sublime attainment to recognize but one essence, and confound the distinction between the Creator and the created. This doctrine is commended to them by the fact that it rolls away all responsibility from the individual to the universal being and opens a broad path for sin. Of course, anything that tends in this direction must be carefully avoided by the Christian teacher. W. H., the writer in the *Intelligencer*, doubts even if the omnipresence of God is taught in the Scripture. We are taught, he says, to regard God as in heaven; his power, his knowledge are universally present, but not the divine essence. He corrected a Native who said that in the Bible God is described as omnipresent and omnipotent. We do not understand how the attributes of deity can be separated from his essence. The presence of knowledge implies the presence of him that knows; and the presence of power, immediately exercised, implies the presence of one who is mighty. God is abundantly described in Scripture as the Almighty, the Lord God omnipotent, present in all places of his dominion, filling heaven and earth, One in whom we live and move and have our being. The great aim of the Bible is to show the *moral* distance by which man the sinner has separated himself from God; the gulf that yawns between him and the favour of God. In heaven the glory of God is fully revealed, unobscured by sin, and it is to the manifestation of God there made that we need first to direct the attention of men, proceeding then to the great fact that God so loved the world that He gave the revelation of himself in Christ, the Saviour of the world. We feel very deeply the desirableness, in preaching, of adhering to the great simple *facts* as they are brought before us in the Book, and to the way in which they are there put, avoiding abstract statements and the phraseology of creeds. We must have regard to the state of mind of those we address, and find out what impressions are likely to be made upon them by this or that phraseology. The preacher is an interpreter, and interpretation relates not merely to language but to the mental and moral atmosphere of a people. A phrase or expression may seem literally to convey what we want to state, yet it may *suggest* to the Native mind something widely different. But while we confine ourselves to the great facts of Redemption, we are in little danger of being misunderstood. And this is the sort of preaching we find in the Acts of the Apostles.

WE are favoured with "Imitations from the German of Spitta and Terstegen, by Lady Durand: Henry S. King & Co., London." This is a handsome volume of 150 pp. with a dedication to Dr. Duff. The hymns here translated or imitated breathe a spirit of earnest and hallowed devotion. They are better adapted for the closet than for congregational use. They are characterized by depth of feeling and simplicity of expression. Many will be thankful to the English author for these imitations. After all, when it comes to the rendering of poetry from one language to another it is imitation rather than translation that is wanted. We have much pleasure in commending this little book, which is well fitted to guide the thoughts to the worthiest of all objects. We select the following as a specimen of the contents of this volume:

THE WILL OF GOD.

O Will of God, all sweet and perfect;
The spirit's calm, unbroken rest;
My Anchor-Ground and Living Fortress;—
I flee for safety to Thy breast!

God's Will all bitterness can sweeten;—
All things make good that He doth send.
Without this Will, Earth's best enjoyments
No gladness to the soul can lend.

When sin and evil powers assail me,
I think, "'Tis ordered by His Will:
He will give strength and sure protection;"—
Thus rests my heart content and still.

O blessed, will-less, childlike spirit;
True Angel-bliss of Fatherland!
My heart's desires I all surrender:—
There lies my soul in God's own Hand.

O Will of God! my spirit's longing;—
My food in pain and misery;—
O Will of God, enchain me wholly!
So shall *my* will rest pure and free.

O Will, work in me thy good pleasure,
Through Time and in Eternity:
Be joy or sadness here my portion,
All bliss is mine in loving thee!

Lord, help to slay the self-life in me;
The bitter Nature-powers that strive:
That I my soul to Thee surrender,
And to Thy Will for ever live!

The Bombay Guardian.

SATURDAY, JUNE 14, 1873.

SOME THOUGHTS ON HOLINESS. VIII.

THE immediate author of sanctification is the Holy Spirit. The Holy Spirit is the Lord the Spirit, God the Sanctifier. The Father is specially revealed to us as the Creator and Sustainer of all; the Son as the Redeemer, providing salvation, a full salvation for sinners, and mediating between them and the Father; and the Holy Spirit as the One who directly influences the hearts of men, enabling them to avail themselves of that perfect salvation which God has provided. There is indeed that unity in the Godhead that permits us to ascribe to each of these three, the attributes and functions of all; and this is abundantly done in the Scripture; still, the special aspects referred to are those that are made most prominent in the word of God. The heart of [redacted] brought before us as the particular and chosen sphere of the Holy Spirit; here is the field in which he will reveal his glory, display his power, and win his victories.

The heavens declare the glory of God and the firmament showeth his handiwork; all his works praise him; when he created the worlds, the morning stars sang together and all the sons of God shouted for joy. When Christ came into the world, he said, If I do not the works of Him that sent me, believe me not. He gave sight to the blind, hearing to the deaf, strength to the crippled, healing to the sick, life to the dead; according to the faith of men. And the blessings bestowed were bestowed at once in their completeness. It was not that he instituted restorative processes which went on until after many years, at the end of life, the sufferers were completely cured. It was not that the blind at first got a little sight, which continued to improve until at length, when about to leave the world, they saw distinctly; nor that the leper got help by imperceptible degrees, some traces of the leprosy remaining to the end. Not thus. The glory of Christ would have been very dubiously revealed indeed, if the Gospel had only such miracles to declare. In one solitary instance, a blind man received sight incompletely, and saw men as trees walking, but the next instant Jesus putting his hand again upon his eyes, restored him to perfect sight. But the miracles were simply the external and visible types of the spiritual power that he was to exercise in the hearts of believers. For instance, the multiplication of loaves is explained by him as significant of the life-giving bread from heaven. All through the gospel of John we find this taught. In him

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was life, and the life was the light of men, and the miracles recorded are in illustration of this. 'That ye may know that the Son of man hath power on earth to forgive sins,' he saith unto the sick of the palsy, Arise, take up thy bed and walk.

When about to leave the world he said, It is expedient for you that I go away; if I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you. If any man thirst, let him come unto me and drink, and out of his belly shall flow rivers of living water; but this spake he of the Spirit which they that believe on him should receive. This was calculated to exalt amazingly their conceptions of the dignity and work of the Spirit. That work is spoken of as creative. If any man be in Christ he is a new creature. We are God's workmanship, created in Christ Jesus unto good works. For God who commanded the light to shine out of darkness, hath shined in our hearts. We are naturally therefore led to expect a work declaring itself divine by its completeness. But is it not conditional? Well, it is; no man is the subject of it unless he believes. There must be the acquiescence of faith; and where faith stops the work stops. According to your faith. But the question now before us is this: Supposing we have faith, what may we expect from the Holy Spirit? Partial deliverance from sin, consummated only when we leave this world? or, complete deliverance? What would we naturally expect from the divine nature of the Author of this new life? Well, we should expect a complete work, an entire deliverance. His power is so great that it could not possibly be greater. He is *omni*-ent in the region of our simple natures, te as God the Father is omnipotent in the der ing of creation, and just as God the Son pos ipotent in the work of redemption. sixt the fact is that many are imperfectly sixt ied, it is not because of the Spirit's the ab ity or unwillingness to perfect his own w k, but because the subjects of his influ ce believe that nothing more than partial deliverance can be expected in this life.

No one can reasonably doubt, we think, that God when he gives us commandments, offers us all the help we need in order to obey them. He is not like the Egyptian taskmasters who required the tale of bricks when they withheld the straw necessary for their manufacture. "What doth the Lord require of thee but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy mind?" Observe the opening words of this. What doth the Lord require of thee? Anything excessive? Nay; nothing but what is most reasonable. But the carnal heart is not subject to the law of God, neither indeed can be. Yes; but we are not talking about the unconverted man. Speaking to believers Christ says: Be ye perfect, even as your Father in heaven is perfect. Whatsoever ye would that men should do to you, do ye the same to them.

Consider the force of such expressions as these: Ye shall be baptized with the Holy Ghost and with fire. Filled with the Holy Ghost. Filled with the knowledge of his will in all wisdom and spiritual understanding. What fellowship hath Christ with Belial? Temples of the Holy Ghost. That Christ may abide in your hearts by faith. I will dwell in them and walk in them. Remembering the infinite and inviolate purity of God, can we for a moment think of him as dwelling in one who is all the time sinning more or less? Not I, but Christ liveth in me. I am the Light of the world; ye are the light of the world. Partakers of the divine nature.

PERPETUAL MIRACLES.

If the Bible is a revelation from God—we sometimes hear it said,—it ought to have a divine impress in every line of it that would carry conviction to every reader or hearer. But that which would carry conviction to one mind would not to another. There are among men a thousand different standards of excellence, and the very thing that delights one offends another. The Bible is a book for all ages and all nationalities and all ranks and conditions of men. It has been written by men, in the language of men, and very much of it is their own testimony as to what they have seen or heard; they were guided by the Spirit of God in such a sense as that they wrote what God would have them write in language suited thereto; but their freedom was not violated, and the evidence of this is one of the features that most tend to inspire the reader with confidence. There is a great diversity of style in the Bible, corresponding to the nature of the subject treated of; but in general simplicity and directness characterize the style. It is a great fault when the style seems to be demanding admiration for itself; the best style is that which is not thought of, as the best glass is that which does not draw your attention to itself, but allows objects to be seen as though there were no glass at all intervening. The Bible is often sublime, but it is chiefly through the greatness of the thoughts expressed. The power of the word consists in the power of the truths which it expresses.

God has made man moral, mental, physical; and in addressing him through a revelation, he would naturally address not merely his senses or his literary taste, but the whole man. It is especially in his moral relations that God addresses him; and He does it in accordance with the laws to which he has subjected this part of man's nature. We find that a willingness to receive instruction, to receive evidence, to admit one's errors, in other words a spirit of candour, is necessary in order that a man may obtain light. This thing is constantly verified. If a man doggedly insists that the Native doctors with their charms are much more trustworthy than a skilled European physician, it is not impossible that he may pay the penalty of this prejudice with the life of his child. Illustrations meet us at every step in life. Now if God is so careful in all other matters to lay men under responsibility to cultivate a spirit of candour in order that they may find out what is best, can we wonder that He should insist upon the same disposition in offering them a revelation of his will? It would be strange indeed if he did not do so. We may expect then not that the careless reader, or the prejudiced reader, or the self-sufficient reader will see the Bible to be God's word, but that the candid reader will. Unto you it is given to know the mysteries of the kingdom of heaven, said Christ to those who came to him asking the meaning of his words. They who really desire to know the will of God, and to do it, may expect to know it.

There is no amount of testimony that would not be lost on a cavilling spirit, such as the missionary often encounters among our educated or half-educated young men. No matter what evidence may be adduced, they can think of something else, and because this is not produced they deny the value of all the rest. The missionary has no power to constrain them to give due heed to any arguments he presents; he cannot give them a will to know; they have come for the purpose of cavilling, and cavil they will. Our Lord himself had to encounter such men. They did not deny his mighty miracles, but asked for a sign from heaven; if this had been given them they could have called for something else; and when this line failed them, they could attribute all to demoniacal influence.

The prophecies of Scripture have been justly called moral miracles. If anybody is really desiring demonstration of the truth of the Bible, and is thoroughly willing to receive evidence on the subject and to obey the Bible if proved true, he will find the demonstration he desires. It is a great mistake to suppose that a man must reconcile all things with the point to be proved, before he can assent to it; he may have evidence that establishes the point conclusively even while he is unable to reconcile a multitude of things connected with it. If a man whose word you cannot doubt assures you that he wrote and signed a certain document, you will believe it even though there may be statements in the paper which you cannot now reconcile with the character of the writer; you will simply wait for further intelligence on those points, without allowing your belief in your friend's assurance to be affected. In the 9th chapter of John we have the different view taken of the miracle there recorded, by the blind man who was the subject of it, and by the Pharisees; and we have here an illustration of what we are saying. The Pharisees could bring forward many difficulties which the poor man could not solve; but he held fast to what he knew: whereas he had been blind from birth, now he saw. So when Jesus finds him and says, Believest thou on the Son of God? he replies, Who is he, Lord, that I may believe on him? He felt that it was a safe thing to be guided by one who had given him sight, and had no doubt that he would in due time get light on all obscure points.

We propose bringing forward a few of the numerous prophecies of Scripture, to show that the supernatural is embodied in them and made as truly present to us in this day, as it was to those who saw the wonderful works of Christ.

WHAT IS TRUTH?

The dragon, that old serpent, which is the devil and Satan. (Rev. xx. 2.) The first of these four designations would lead us to conclude that the restraint here spoken of is upon governmental hostility to the kingdom of Christ. All over the world we have seen governments exerting their power in maintaining the religions of the world; paganism in pagan countries; Mahomedism in Mahomedan countries; Romanism in Romish countries; the Greek religion in Russia and elsewhere; some form of Protestantism in Protestant countries. All this is evil, essentially evil, and adverse to the triumph of the truth, the reign of the saints. The god of this world has prevailed marvellously, just through this principle. When Satan has been thus restrained, and the truth has had a clear course and the Gospel has prevailed, and the world's character has been changed, then the idea will come up in its most insidious form: what was blameable enough when iniquity prevailed, is right now that holiness abounds; there can be no harm in using government for the upholding

of what we know to be truth. And so we are told that Satan is loosed again after the 1,000 years are ended.

Should deceive the nations no more. (3.) This confirms the opinion just expressed. The evil that is overcome is national.

They lived and reigned with Christ a thousand years. (4.) Who are these? They are described as the souls of those that were beheaded for the witness of Jesus and for the word of God, and had refused to be in any way identified with the beast or his image. This corresponds with the account of the souls under the altar, vi. 9. Here they are described as having died by the axe. But literality would be quite out of place here. The mode of suffering martyrdom was not left to the choice of the martyrs; nor were all violently put to death who had the spirit of martyrs. That power which had treated them as heretics and waged deadly war against them, having been signally confounded and visited with overwhelming destruction, immediately the position of those whom they had put to death for non-conformity is entirely changed. Instead of being found in perdition, as Rome had alleged, they are found on thrones. Dead, they live; defamed, they are honoured; thrust down, they are exalted. God has avenged them of their adversaries, not so much by any personal triumph accorded them as by the vindication of that truth to which they are consecrated and with which they are identified. In other words, when Christ is exalted they are; his exaltation is theirs; nor could they have any other. They suffered with him; now they reign with him. They were in the conflict with him (xix. 14), they share with him the victory. What is meant by the expression 1,000 years? It is but one in a whole group of symbols and cannot signify 1,000 literal years. The expression occurs six times in these five verses. The period will be as 1,000 years. The changes witnessed in it, the transcendant greatness of the events taking place in it, exceeding far in importance any witnessed during any previous period of 1,000 years, will entitle it to have been thus described. It may be a period of 1,000 days. As a day is used for a year in prophecies relating to the time when sin is ascendant, so a year may be here for a day. Some will say that 33 months is a very short time for the saints to reign. But they do not cease to reign at the termination of it. They reign for ever. But there is one alloy in the cup of their happiness at first, namely that the nations are to be deceived again. Only when that final lapse shall have occurred, and been judged, will the saints be perfected. Only then can there be the true unending millennium. We are told that 1,000 years are with the Lord as one day. Chapters XIX. and XXI., XXII., join together in such an intimate way that we cannot possibly separate them by any great interval. In Chapter XIX. we have the wife of the Lamb made ready, and arrayed in bridal robes, and proclamation made of the marriage supper. In XXI. we see that the bride thus made ready is no other than the New Jerusalem descending out of heaven from God. John falls at the feet of the angel in XIX. and in XXII. In XXI. and XXII. the invitations of the Gospel are still addressed to men. And the angel who shows John the Bride, the Lamb's wife, (xxi. 9.) descending out of heaven, is just one of the angels which have the seven vials full of the seven last plagues. And the hosts of Gog and Magog compass the beloved city, the camp of the saints; but this can be no other than the holy Jerusalem, the great city. The new Jerusalem, the holy city, the bride, the Lamb's wife, are expressions suggested by those used to designate the false system of Christianity so long rampant in the earth, viz: Babylon the great, the great whore, mother of harlots: and the judgment upon the one and the manifestation upon the other world seem to be coincident. A thousand years of ascendancy with the dark shadow of an apostasy at the end of it, would be anything but a period of millennial felicity. The true millennium, as we have said, must be beyond all this.

This is the first resurrection. (5.) I saw the *souls* of the beheaded, and they lived and reigned, is what the prophet says. He says nothing of the resurrection of the bodies, either literally or symbolically. When he told us of the bride having made herself ready, in chapter XIX., he virtually informed us that the primitive type of Christianity had been restored to the Church, that men loved not their lives unto the death, and had the faith which overcometh the world. And there must be this first resurrection before there can be the general resurrection, the physical. All things are waiting for the manifestation of the sons of God.

On such the second death has no power. (6.) What is the first death? That which was announced as the penalty of Adam's sin, deprivation of the favour of God, and captivity to sins. Men are dead in trespasses and sins. But they have a respite, and the offer of life eternal in the Gospel. The second death is the forfeiture of the new opportunity of life provided in the gospel. Here are meant believers, made perfect in holiness: all traces of the old death have passed away from them; they have 'life more abundantly.'

They shall be priests of God and of Christ. Not only do they reign with Christ 1,000 years, but are priests unto God. The great thing expressed by priesthood is the sympathy which enables one to take on him the infirmities of another. Kingship and priesthood belong together in the Church of Christ; he that is willing to be last of all and servant of all, is fitted to reign. In priesthood a man draws nigh to God on behalf of his fellow-man, and in kingship he draws nigh to man on behalf of God.

In the four quarters of the earth. (8.) It is a mistake then to look in some particular quarter for Gog and Magog. Magog is one of the first names mentioned in the Bible; he was a grandson of Noah. In Ezekiel xxxviii. we have the two names again. Thus (like Melchizedek) we have the names at the beginning, in the middle and at the end of the Bible, evidencing the unity of the Book and the unity of the race.

Epitome of News.

Saturday, June 7, 1873.

—*The Lancet:* "Several historical and well-known cases (as those of Maria Theresa, Ludovico Sforza, and Mary Stuart) corroborate the simple but affecting statement made by the Abbé Lefevre the other day in the Tichborne trial in reference to the sudden change of colour his hair had undergone. He had heard, he said, of the death of his father, and on the following night dreamt that the details of his death were enacted before his eyes. He awoke terribly agitated, and found that his hair had become white. A curious instance lately came under our observation, in which a black retriever puppy received a violent kick from a horse, which caused fracture of the thigh. By the time the fracture had united, the dog's hair had changed from a deep black to a light brindle. The dog is now fully grown, but the hair has not recovered its original colour.

"To what can this change be attributed? The answer is not easy. Is it due to the extrication of air? Is it a consequence of the absorption of pigment, or the result of the action of some chemical compound, as an acid, eliminated by the skin? Under any circumstances it is singular that the influence should be limited to the hairs alone, and should not apparently otherwise affect the integument. The circumstance under which it usually occurs point to the nervous system as a principal agent, and this is supported by the occurrence of white hairs in the eyebrows and temples after severe attacks of neuralgia. Still it may be asked, is it an instance of the direct action of the nervous system upon the hair-cells, or indirect upon the vessels of the surface? It would be interesting to know how the white colour makes its appearance—from the apex to the root, or *vice versâ*."

—"Physicians of the 'Flowery Land' assert that shad, particularly shad-oil, is of much efficacy in consumptive diseases. The fish seems identical with the *clupea* of the American coast. In Shanghai it is known as *sz'-ng, shi-yii*, or periodical fish; enters the Yangtze and adjacent waters in May, and for about sixteen weeks is in season. The earlier in the season it is caught, the higher the prices it commands. The principal officials have the first claim for it, and it is an article of tribute to the Emperor. In all diseases in which cod-liver oil is used, it is equally efficacious; its alterative and stimulant properties being closely analogous to those enumerated as composing the officinal *oleum morrhuæ*."

—"The Paddington Board of Guardians have resolved to introduce singing birds into the sick-wards of their workhouse, which they hope will help to lighten the weariness and monotony inseparable from the condition of a pauper invalid."

—*The Advance:* "Col. Davis writes that the edict for the toleration of Christianity in Japan is accompanied by an announcement that the whole country will soon be open to foreigners. 'And now where are the men for this field?' he asks. For the fifteen millions in that part of the empire now ready to be taught, there are only five missionaries on the ground. But they want to put a station in each centre of a million of people at once, and so seize the golden opportunity to give them the Gospel. If there are any men in God's great vineyard to-day who more than any others are glad that they are just where they are, we believe our missionaries in Japan are those men. And the first score of heroic, gifted, consecrated ministers who shall go out to reinforce them, will seize the opportunity of a lifetime. It wants men, though, who are wanted at home; strong men, whom their parishes will feel that they cannot spare. But no man is needed in two places at once, and Japan, Mexico, Austria, Italy, and India should have as good men as we have got. The Board stands ready to send twenty more to Japan at once."

—*Boston Globe:* "In a whole twelvemonth you will not perceive a single literary or illiterate pretender nailed on the barn door, or hung upon that 'keeper's tree' which every appointed judge of books ought to have for exhibition to his patrons. The justice performed upon dunces in the old days of the *Edinburgh Review* is sadly required just at present. It should be wholesomely and vigorously exercised, to discourage the crowds of the incapable and the ignorant who deluge the world and the circulating libraries with books every month. It is the function and the duty of the critic to show no unkind mercy to those who furnish him with undeniable evidence of incapacity. He is cruel to stay his hand, and is disloyal to his craft besides. The effect of the feeble and uncertain tone of the so-called book notice of the day has been the growth amongst us of crops of authors who furnish nothing but thistle fodder for suitable readers."

Monday, June 9.

—London Correspondence of the *Christian Advocate:* "Talking of political economy and education reminds one naturally of Professor Fawcett, the political economist, member of Parliament for Brighton, and the rival of Gladstone in dealing with Irish education, and also of Mrs. Garrett Anderson, his sister-in-law, the medical member of the London School Board. [illegible] long ago I met these notabilities and Fawcett, and others, at an evening party. Fawcett is almost as great an authority on p[illegible] economy as her husband, and has pub[illegible] small manual of political economy for schools, with examination questions, of excellence. She is one of the foremost lea[illegible] the woman's rights agitation, her sist[illegible] Garrett being also a leader in the same mo[illegible] I am sorry to have to add that these ladie[illegible] take a prominent part in Sunday scientific lect[illegible] and such things. Mrs. Anderson is not pronounced on these questions. All three sisters, however, are particularly feminine, modest, and pleasing in their deportment, Mrs. Fawcett singularly so, and withal she is a person of delicate refinement in her appearance. Mr. Fawcett has long been quite blind, having lost the sight of both eyes, through a sad mischance, while a mere youth, when his father and he were out shooting together. His high Cambridge honours, his professorship, his parliamentary power as a speaker, all have been gained and exercised during the years of his total blindness. His eyelids are always closed, and he wears, as a veil, darkly coloured glasses. He is, like many blind persons, exceedingly cheerful—almost jovial—and, like nearly all the blind, he is very fluent and effusive in conversation. His style as a writer is admirable, and as a speaker he is very powerful. He excels in working out the details of a principle. As a political economist in England he is second only to Mill and, on some points he holds a strong independent position. I met at the same party with these leaders of modern advance a young lady (Miss Cook, of St. Andrew's, Scotland) who, having been three years at the Hitchin College for Ladies (Miss Emily Davies' College, she being a member also of the London School Board), had just gone in for honours at the Cambridge classical tripos, along with the male graduates, or at least taking the same papers. She was placed in the second class in this very high competition for honours, and her translation (on paper) of a passage from Aristotle was pronounced by the examiners to be better than that of any of the men."

—*Advocate:* "The growth of commerce on the Lakes is a remarkable feature of the progress of the United States in wealth and population. In 1840 the Lake fleet amounted to forty-eight steamers and two hundred and fifty sail-vessels.

In 1849 the fleet numbered 914 altogether. During the next twelve years there was a great increase in the size of the vessels; the tonnage increased from 153,500 tons to 412,000, and the fleet numbered 1,640. In 1872 the number was 5,429, and the value as measured by the underwriters was over $53,000,000. The tonnage reached more than 417,000 tons. This equals nearly one-half the registered foreign tonnage of the United States in 1868, and is a little more than one-fourth the registered tonnage of 1861, the year in which the American shipping interest was in its best condition."

—"The origin of the word 'brick' is classical. It is said to have originated with an ancient Spartan king, called Lysimachus, who, being asked why he did not defend Sparta with walls, pointed to his well-appointed army and said, '*They* are the walls of Sparta; every man is a brick.'"

Tuesday, June 10.

—*Bombay Gazette:* "The case of the slave-buggalow which was captured at Aden the other day with two African slave-girls on board by the Aden Inspector of Police, Mr. Wainwright, came off at Aden on the 24th ult., before Captain Hunter, when the nacoda and the 'owner' were each sentenced to imprisonment for 12 months, with hard labour, in the Aden jail. The nacoda was ready to pay a very heavy sum in substitution for the imprisonment, but the offer was not accepted by the magistrate."

—*Lucknow Witness:* "For some strange reason [illegible]s to have been a great increase of [illegible]he Moradabad district during the past [illegible]ng the past week a boy twelve years [illegible]illed by a wolf in the suburbs of the [illegible]nother wolf was shot by a soldier [illegible] around the barracks. A man who [illegible]by wolves was brought in from the [illegible]he same time. In some places the [illegible]n almost broken up on account of [illegible]s lest their boys should be carried [illegible]n one day eleven wolves were [illegible]herry for rewards, and we learn [illegible]has employed fifty men to en[illegible]erous pests. In some places [illegible] the natives. We have not [illegible]as been increased for this [illegible]ption of [illegible]ves in a district so thickly settled and so well cultivated as Moradabad."

—"The British Government has recently publicly tested fire-proof safes for the storage of gunpowder in small quantities for use in stores and buildings. The safes containing gunpowder were exposed to the intense heat of furnaces for spaces of sixteen to twenty-two hours. One exploded after sixteen hours: the others came out uninjured with their contents. The heat-resisting material is alum, which when heated gives out its combined water, which is changed to steam. This steam is absorbed by layers of sawdust confined between the perforated iron walls of the safes."

—"We learn that the fines imposed upon some of the Moradabad rioters last year have been remitted by the Supreme Government. This may be just, but it is unfortunate that the more wealthy of the rioters are thus allowed to escape without any punishment whatever, while four poor men have been hanged, and many others imprisoned. The comments of the natives are naturally a little less than complimentary."

—*Friend of India:* "The vernacular papers lately exposed the immorality and crime that are fostered by Hindoo shrines like Tarkeshur, near Serampore. The *Mirror* publishes a shocking illustration of this. Nobin Chunder Bannerjee, employed in the Military Orphan Press, Calcutta, married a wife from the village of Ghola near that temple, and left his wife under her father's care. Hearing rumours unfavourable to her character, he paid his father-in-law's house an unexpected visit, and was told that his wife had gone to the temple for medicine. Nobin discovered that her father and mother had sold his wife's honour to the Mohunt of the temple. The husband, when about to take her to Calcutta, after she had confessed her guilt, heard that the Mohunt and her parents had arranged to prevent him, when, in despair, he cut her down as she was engaged in some household work, and went off to the Joint Magistrate of Hoogly, to whom he said—'Hang me quick! This world is a wilderness to me; I am impatient to join my wife in the next.' The Mohunt has been apprehended, together with the parents, and the case is going on at Hoogly. Tarkeshur is the most popular and wealthy shrine in the district, especially since the fever has raged so much."

—*Indian Statesman:* "In April last a party of Chinamen arrived at Bhamo from Yunan with letters to the King of Burmah announcing the fall of Talee, and the final overthrow of the Panthays. The Sultan Suliman is said to have taken poison, but he was captured and beheaded before it took effect. Some 30,000 Panthays are said to have perished with him. Those who abjured their religion and ate pork were spared. Momein is reported also to have succumbed."

—"Mr. P. E. Bendir, for some time known in Bombay as the liquidator of various winding-up banks and financials, has, we see, committed suicide by taking opium. He had been in monetary difficulties for months, having failed to remit, as agent to the liquidators of the Alliance Financial Corporation, the Indian Peninsula Bank, and other companies, large sums of money recovered by him on account of calls from contributories residing in the United Kingdom."

—"A very severe thunderstorm broke over Poona on Saturday evening. The electric fluid struck a house in the Shunwar Pait, and injured three persons belonging to the family. One was so severely injured that he had to be carried at once to the Sassoon Hospital for treatment, where he died. The child of a karkoon in Sudashew Pait was also killed by lightning. Two other deaths have been heard of, and we expect, says a local paper, judging by the violence of the storm, that we shall hear of others who have fallen victims to it."

—The *Bombay Gazette* "understands that decreasing funds has compelled the committee of the Bombay Education Society's Schools to adopt what we can only regard as a reform, to wit, they intend to dispense with the services of a paid secretary, and to convert the post into an honorary one, to be held by one of the clergymen whose names appear as members of committee."

A lay honorary secretary seems to us to be best for such work, leaving the minister of Christ free to do his Master's work.

Wednesday, June 11.

—*South of India Observer:* "We regret to have to chronicle a death in Ootacamund by suicide. The deceased, C. D. Cabral, was in the employ of the Madras Carrying Company, as agent at this branch. On Monday last he took a large quantity of laudanum at the office, and some time after he returned home complained that he was not very well, and retired to his room, requesting that he might not be disturbed for two hours."

—*Times of India:* "Ceylon is always wanting something, but we never knew it so wantful as at present. It wants a breakwater, a bridge across the sea to India, a railway that shall run through all the coffee districts, tramways, rabbits, salmon, and an Acclimatization Society."

—The *St. Louis* (Missouri) *Democrat* publishes the following despatch:—"Lincoln, Nebraska, April 21.—The first train for a week on the Burlington and Missouri River Railroad came in this morning. The reports of the late storm show it to have been the most severe ever known here. Men were frozen to death within two rods of their houses while trying to get to their stock to feed them. Near Grafton a man named Keeler attempted to reach a neighbour scarcely half a mile away, accompanied by his wife and child, and the two latter were frozen to death. Mr. Marshall, of Hastings, perished while trying to reach his stock from his house. The wife and child of Mr. Bent, living near Red Cloud, were frozen while attempting to reach a neighbour's after the house had been rendered uninhabitable. Their bodies were found ten rods from the house. Families were compelled to take refuge in cellars, or keep their beds for three days. Houses were blown down and filled with snow. The destruction of cattle and horses was great; some farmers lost all they had. One party lost a whole herd of 75 head. The gulleys on the railways were filled with snow as hard as ice, and snow-ploughs were useless."

—The *Overland Mail* speaks of severe weather in Scotland: "A very severe storm of snow and rain swept over the Braemar district of Deeside on May 18. The drift was quite as heavy as during the winter months. On the following forenoon a strong frost set in, and sheets of ice were formed on the water."

—*Bengal Christian Herald:* "We deeply regret to have to announce the death of Babu Woomesh Chunder Mookerjea, who for several years has been engaged in evangelistic work in Calcutta in connection with the L. M. Society. Our brother slept in Jesus at 4½ A.M. yesterday, June 5th. His bereaved family have our sincerest Christian sympathy with the heavy affliction with which it has pleased God to visit them."

Thursday, June 12.

—*Advance:* "The *Liberal Christian* charges the *Advance* with 'shallow fault-finding' and 'personal abuse' in what it recently said of 'George Eliot's' domestic relations. It insists that an author is to stand or fall by his work, and not by his life, and that the world has absolutely nothing to do with his private conduct or personal character. That may be true to an extent in the case of the farmer who raises, or the miller who grinds, the wheat for our bread. But it is not true in the case of a moral teacher. A wrong life inevitably taints the teaching, and the life is the real interpreter of the teaching. It is preposterous to say that a minister's personal character or conduct is no concern of his parish if he but preaches orthodox sermons. But, at least according to the *Liberal Christian's* way of looking at such things, Miss Evans is a preacher, and especially a preacher on social questions. And yet if she should preach as she practises, her books would be unfit for publication. It does concern her readers to know this, that they may be guarded against any taint which her teaching may have received from this great error of her life. She may be sincere in the course she has taken, but it is none the less a grave mistake. And her bad example needs to be held up in its true light, lest it gather a halo from her genius that shall ruin multitudes."

—"A Cincinnati court has decided that intemperance vitiates a life-insurance policy, on the ground that the applicant promises on his part not to practise any habit which will tend to shorten his life. The decision is a sound one, and it will certainly help us to endure the infliction of life-insurance solicitors if we are permitted to look upon them as people who are engaged in the good work of circulating the pledge."

—"The New Testament says a great deal about the duty of carrying the gospel to every creature. But it says very little about the duty of building two-hundred-thousand-dollar churches."

—*Home Intelligence:* "In the Commons, Mr. Miall's annual motion for the disestablishment of the Churches of England and Scotland came on for discussion on May 16, when, after a long debate, the motion was rejected by a majority of 295, the vote being 356 to 61. A Bill, introduced by Mr. Fowler, for the repeal of the Contagious Diseases Act, has also been thrown out on its second reading by a majority of 123. Mr. Grant Duff has obtained leave to bring in a bill to enable Indian Railway Companies to issue and register shares and securities in India."

—The Carlists have met with some fresh successes during the past week, and have captured the town of Sanahuja, which was defended by only 150 volunteers, who surrendered on condition of having their lives spared. It is reported that the Carlists, however, shot several of the volunteers in the streets as soon as they gained possession of the town. A confiscation of the estate of the Duke of Wellington in Spain has been proposed by the Republicans, who threatened to make an attack upon it."

—"The Ashantees are again threatening us in the Gold Coast settlements, and the last African mail brings alarming intelligence of danger, against which we are wholly unprovided. The climate of the West Coast of Africa is a sufficient reason for keeping as small a British force as possible at Cape Coast Castle; but, considering the trouble the Ashantees have been to us in past years, it is an amazing discovery that nothing has been done in recent times to strengthen our position by the formation of a native force to act in conjunction with our allies. It is entirely through them that our present difficulty arises. Our *protégés*, the Fantees, have once more provoked the hostility of the King of Ashantee, who is an enemy not to be trifled with. About a month ago the Ashantees attacked their defences. From forty to sixty thousand men are said to have been engaged in the battle, which resulted in the defeat of the Fantees along their whole line. We, of course, share the danger."

—"Mr. George Smith, who, it will be remembered, was sent out at the instance of the *Daily Telegraph* to search for Assyrian records, telegraphs from Mosul that he is excavating the site of the King's library at Nineveh, which he found without much difficulty. He says—

"Many fresh objects of high importance have rewarded my search. Since my last message I have come upon numerous valuable inscriptions and fragments of all classes, including very curious

syllabaries and bilingual records. Among them is a remarkable table of the penalties for neglect or infraction of the laws. But my most fortunate discovery is that of a broken tablet containing the very portion of the text which was missing from the deluge tablet. Immense masses of earth and *débris* overlie whatever remains to be brought to light in this part of the great mound. Much time and large sums of money would be required to lay it open. I therefore await instructions from you and the Museum, as the season is closing."

—"The *Bristol Times and Mirror* gives the following particulars of the death of the Rev. Henry O'Donnell, while on his way to India with two friends. They landed at Arkiko, on the Red Sea, where they stayed for some days, and occupied themselves in shooting strange birds. In the middle of the day, Mr. O'Donnell, contrary to the persuasion of his friends, went out in pursuit of some particular kind of bird that he wished to obtain a specimen of. They remained in the tent, and saw nothing of him for a couple of hours, when he was perceived running at the top of his speed towards the tent, into which he rushed, and instantaneously fell down dead from the effect of sunstroke on the brain. The deceased leaves a widow and several children. Mr. O'Donnell was a man of some literary ability, having translated in verse one of the Greek plays. The British authorities have placed a tomb over his remains."

—A death from a similar cause occurred on board the steamer which has arrived with the present mail. Major W. E. LeGeyt, of the Bombay Army, a passenger on board, went ashore at Aden and died from sunstroke soon after the vessel left Aden.

—"Referring to the recent resignation of curates at Richmond, the *Record* says—

"'But the frequency of such cases indicates the deplorable extent to which the younger clergy of the Church of England are demoralized, not only in doctrine, but in general tone of feeling likewise.

"'Thus the Church is distracted and congregations scattered. The men exercising this power, and conscious of exercising it, are confirmed in their own conceit. The whole moral type of the young men of this class is low, evidencing a singular want of modesty, gentleness, courtesy, and the loving virtues of the Christian character, and substituting for them boldness of assertion, arrogance of manner, and a self-confidence exactly proportioned to the narrowness of their experience and the limits of their knowledge. These are the young men who constitute the sight to be seen at Church Congresses, exciting at first a sense of amusement, which passes into sadness and unutterable pity. They are to be observed in the most *outré* costume, with hat and coat and ungloved hands (which is a very curious characteristic of the class), and clean-shaven face, and stiff collar, and ascetic look, repeating and travestying the Popish priest of the Continent. These are the man who lead the clamour at critical discussions with fiery tempers, and strong lungs, and vigorous sacerdotal digestions for Romanizing doctrine, exciting the vexation of the gentle, and the indignation of the wise, the plague of presiding bishops, reckless, organized, and irrepressible.

"'The number of such men is much upon the increase, and this increase is a very alarming sign for the Church of England. Where is to be found the source of the evil? We answer, without hesitation, by pointing to the theological colleges presided over by High Church bishops. Hence it is that the modern race of sacerdotal curates issues, hot with the passions of youth, and rabid with fanaticism. The heads of these colleges sow the fatal germ of Sacramentarian error, and it grows fast and rank, beyond their power to check it. Such men sow the wind, and it grows into the whirlwind, which, defying their control, rends the fabric of the Church of England, and is not unlikely to tear up her very foundations."

Friday, June 13.

—*Times of India:* "Should the Yarkand Expedition really make a start, arrangements will, it is said, be made to lay down an electric telegraph along its route. Lieut.-Col. Gordon and Captain Chapman are receiving lessons daily in telegraphy, at the Simla Office, under the able guidance of Lieut.-Col. Murray, and our Simla contemporary believes that they are already able to receive and despatch messages at a fair rate."

—"The Rev. J. W. Brooke, rector of Great Ponton, and late vicar of St. Mary's, Nottingham, in a long letter to the *Record* on 'Rome's Tactics,' vouches for the accuracy of the following startling story:—'A certain clergyman died in a certain diocese towards the end of the year 1871. (I do not deem it expedient to mention names at present.) This clergyman had appointed as his executors a brother, who is an admiral in the British navy, together with a friend of this brother, also an admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind up the affairs of the deceased until the middle of the last year, when, upon examining his papers, they found a parcel as it were hermetically closed, and endorsed, 'Inviolably Sacred: To be destroyed.' A question arose about opening it, but they soon decided that it was their duty as executors so to do; when the parcel was found to contain two documents—one a dispensation from the Pope, permitting the deceased to retain his position as a clergyman of the Church of England, though actually a priest of the Church of Rome; the other a list of such of the clergy in his diocese, or near him, who are likewise possessed of dispensations, and upon whom he might therefore rely for friendly co-öperation and sympathy."

—Deaths last week, 271.

—We beg to acknowledge receipt of the June number of the Indian Traveller's Guide, published at the *Bombay Gazette* Office, containing railway and other information up to date.

Miscellany.

—The Art Museum of New York has purchased from General Cesnola the antiquities collected by him during a residence of many years in Cyprus. The collection consists of 13,000 pieces; among them are many statues, 1800 lamps, 5000 vases, 2000 coins, inscriptions, ornaments, glass, bronze, etc., illustrating Assyrian, Phœnician, Egyptian, Grecian, and Roman history.

—Some gold coins of the time of Honorius, bearing date A. U. C. 1150 (A. D. 397), have been lately found in Spain. They are said to be of admirable execution, superior to modern workmanship. Some silver coins also found in Spain are thus described:—"The first two silver coins are of Augustus Cæsar, the first emperor of Rome, who died A. D. 14. He was called *Pater Patriæ*, or 'The Father of his Country,' by a formal decree of the Roman Senate about twenty years before Christ. Christ was born under him, and he is the Cæsar mentioned in Luke ii. 1. The picture of this emperor appears upon the coins as perfect as a freshly-taken photograph.

"The third silver coin is of the reign of Tiberius Cæsar, who died A.D. 37. It was under him that Christ was put to death. He was the second emperor of Rome. This is the 'penny' of which Christ said, 'Show me a penny!' (*Denarius.*)

"The fourth silver coin is one of the reign of Nero, who died A.D. 68. It was he to whom Paul appealed, saying, 'I appeal unto Cæsar,' and before whom he was brought at Rome, and under whom he was put to death, A.D. 66, two years before the death of Nero himself."

—The *Rock:* "We are not altogether surprised to find that, on taking stock this Easter-tide, the Ritualistic journals affect quite a jubilant tone. Doubtless they have much reason to be of good cheer. First of all, there is the 'Bennett judgment,' which—whatever certain of our easy-going Evangelical friends may say—has clearly done the enemy an excellent turn. Then there is the apathy or inaction of the Bishops, who almost appear to have come to a common understanding that the Ritualistic rebels shall not be molested—at all events if their lordships can manage to prevent it. Again, there is the rapid increase in the number of Ritualistic churches and Ritualistic clergy, together with the spread of Ritualistic principles among the laity of the 'upper ten thousand.' Add to these disheartening signs the fact—more apparent, however, than real—of dissensions in the Evangelical party, due to the wilful and inconsiderate action of that irresponsible body 'The Clerical and Lay Union;' dissensions which it was at one time feared might injuriously affect the prospects of another body that Ritualists do most cordially detest and dread, to wit, the Church Association. All this is sad enough, but the evil is enhanced by the line of defence taken up by the *Record*, and of which our opponents have made short work, for they had only to appeal to *Mackeson's Guide* to dispose of our contemporary's assertion that 'the Association had vastly discouraged Ritualism.' So far from being discouraged—and there is no use blinking the fact—it is shown by irrefragable statistics to be making more and more rapid progress every day. Nor, humanly speaking, do we see how its onward movement is to be arrested—at least for a while. The only forces competent to effect this, at the present juncture, would be—(1) A combination of bishops; and (2) the intervention of Parliament; but of the first there is not the faintest hope, and the time for the second has not yet come. But that it will come—and come sooner, perhaps, than many among us may choose to think—we hold to be indisputable. Nor are the signs of its approach wanting even now, as we shall at once proceed to show."

—The *Freeman:* "From the neighbourhood of Glasgow we receive a terrible and most pathetic story of mining life that is worth thinking of at a time when dear coals and the extravagance of many colliers have been causing feelings of resentment against that class of the community. On the 6th of February, Archibald Macbeth, aged thirty-one, and James Moodie, a lad of eighteen, went down a pit at Carmyle to prosecute some 'boring' work. It was night, and there were no others in the mine besides themselves. In an adjoining pit an acquaintance of Macbeth's was working, but on a lower seam. Between the two seams, however, there was a 'bore' of three-inch diameter, through which communication could be held. At a few minutes after eleven P.M., the man in the other pit heard a strange rushing noise come from his end of the 'bore,' and shouted to Macbeth to 'rin for his life.' That was the last communication that passed between them. For the rush of water which broke in from an [illegible] the neighbourhood compelled Macbe[illegible] associate to comply with the injunct[illegible] The other day, eight weeks after that [illegible] death rushed upon them, the two [illegible] discovered in a state of terrible [illegible] decay. But the man and the lad [illegible] the darksomeness of the living tom[illegible] space of three weeks! On his t[illegible] pin, in the awful darkness, po[illegible] was a man of great intelligence [illegible] had contrived to leave a last m[illegible] ones he should see no more [illegible] wife, long after you and all [illegible] we were dead, I had great l[illegible] bid you farewell, hoping G[illegible] care of you and them' (meaning, presu[illegible] children). There were other words, which could be only partially deciphered, which seemed to indicate that if there had been more active exertions made to save them by those at the pit-mouth, they might have been rescued before death came to release them from their sufferings."

—"'A Cornish Man' has published a letter to the parishioners of Falmouth on 'the Rectory Scandal.' 'It is,' he says, 'by no means a rare instance. In the autumn of last year more than one-tenth of the entire livings of England and Wales—that is, the cure of souls in 1,388 of the 13,276 benefices of the Established Church—were in the market for sale or exchange. Wealthy men who think or care nothing for religion buy the right of nominating the people's pastors, for sons or other relatives who have not ability enough to make their living in business or at the bar. Indeed, since the abolition of purchase in the army, and in the civil service the exchange of patronage for competitive examination, the ministry of the establishment is the last 'refuge for the destitute' in intellect. In this sale and barter of the sacred ministry the duties and responsibilities of the position are never considered. Rarely are the nominees of these purchasers anxious to win souls for Christ."

—"Wesley lived and died loyal to the Anglican Church. The Methodists, he insisted, were not raised up to form a sect, but 'to spread scriptural holiness over these lands.' Their mission being purely spiritual, their practical or disciplinary system was founded purely in their spiritual designs. An Arminian himself, Wesley admitted Calvinists to membership in his societies. 'One condition and only one,' he said, 'is required—a real desire to save their souls.' 'I desire,' he writes to Venn, the churchman, 'to have a league, offensive and defensive, with every soldier of Christ.' 'We do not impose,' he declared, 'in order to admission, any opinions whatever;' 'this one circumstance is quite peculiar to Methodism.' We ask only 'Is thy heart as my heart? If it be, give me thine hand.' 'Is there any other society in Great Britain or Ireland so remote from bigotry? so truly of a catholic spirit? Where is there such another society in Europe or in the habitable world?' In organizing the Methodist Episcopal Church, he gave it Articles of Religion abridged

rom the English Articles; but he did not insert or require them in the General Rules, or terms of membership. They were an indicatory rather than an obligatory symbol." [*Stevens' History of the Meth. Episc. Church.*]

—*Advance;* Boston: "Ten years ago Dr. Cullis opened in this city his now well-known Consumptives' Home. It was the product of two years of prayer and patient waiting on the part of one who earnestly desired to do something for the poor and suffering. The original plan was simply to provide for destitute consumptives a hospital where they might have skilful nursing, together with spiritual direction and consolation. No funds had been pledged beforehand; none have ever been solicited. The public is informed of the nature and growing necessities of the work by means of published reports; and then every want is carried directly to God in prayer. The history of this undertaking, from so small a beginning, has been such as to quicken the faith of all God's people. It has proved a noble charity, with constantly multiplying and extending branches. Besides the Home for Consumptives, there is now a Children's Home; a Deaconesses' House well under way; a publishing branch, known as the Willard Tract Repository, which last year gratuitously scattered half a million of little tracts; and funds are accumulating for a Chapel, a Home for persons afflicted with Cancer, and a Training College for Christian workers. Of the seven deaconesses now at work, two are almost exclusively engaged in evangelistic labours. The number of men, women, and children connected with the enterprise in all its branches, and whose daily dependence for support is God's answers to the prayer of faith, is not less than one hundred."

—At the Anniversary of the Religious Tract Society, May 6th, the Rev. A. M. Christopher said: "It was a mistake to suppose that the society was simply designed to spread tracts among the less educated people of the land. He himself had occasion to write up to Dr. Davis for 150 copies of Scott's 'Force of Truth' for distribution among the undergraduates at Oxford. His thoughts never went beyond that small effort; in consequence of that letter, the committee of ciety sent a copy of the book by post to raduate at Oxford, numbering about e then frequently met with men it, not knowing how it had come t good had resulted from it. He months ago to be in Canada, and ddress a young men's association in nong other things, when speaking to their duty to seize upon every nity for furthering God's cause, he men- the circumstance of the distribution of cott's 'Force of Truth.' A clergyman about thirty years of age afterwards came to him and said that he was at Oxford at the time it occurred, and that the perusal of the book had deeply impressed him. Ever since then he never was at any place when he did not take the opportunity of engaging in the circulation of religious literature. Mr. Christopher then stated what was sometimes done by young men of the highest culture at their universities in the way of spreading the Gospel, and said he knew of four of their lest students who afterwards became professors, d who were thorough believers in the Bible as d's written word. That was, he said, a simple swer to those very foolish people who supposed t science and Scripture were really at variance." 'Mr. Van Meter then came forward, and said he ld not tell them what a privilege it was to be mitted to speak for a few moments on behalf of y. Ever since the day St. Paul entered Rome prisoner for Jesus Christ until that when or Emanuel's army entered it in triumph, ting the bars and opening the doors of the isition, and setting the captives free, and proing liberty to all the inhabitants of the land, brethren who suffered did so first under n, and next under papal, Rome. And now a change! What scenes there were on that when Victor Emanuel's army marched in ph through the city, accompanied by exiles iberated ones who blessed those who had d them! There were to be seen husbands ves, parents and children, brothers and sisl rejoicing in common. And in the very f that excitement, when the eye was turned en, there was seen a star overhead in the ky, and the multitudes thought of Beth- star; they shouted one to another, 'La he-guida' (the star that guides). He said e only star that could safely guide Italy e Bible, and if they took it they would make no mistake. From every valley and every hill-top the people shouted up to one another, the bells rang out their glad sound, and the cannon sent forth its thunder—all proclaiming that Italy was free! And then it seemed to himself as if he heard God saying, 'Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!' 'Awake, arise! and shake thyself from the dust, thou captive daughter of Zion!' And he thought to himself that he would do what he could to help to put the Bible into every family in that land. For 1800 years Italy had been down in the dust, and clothed in rags; and now God would have her 'to adorn herself as a bride adorns herself for her husband.' (Applause.) In the midst of all the national rejoicings to which he had referred, Christian friends could hear the cry, 'Come over and help us!' The echoes of that cry were heard not only in England, but in America, and every heart thrilled with interest and delight, and many responded with the exclamation—'Here am I, Lord! send me.' Many might be disposed to say that that was the day of small things. They were reminded of what was said about the rebuilding of Jerusalem's walls, 'What do these feeble Jews?' their wall was so rickety that if a fox walked over it it would sink down. (Laughter and cheers.) So did men at times speak in regard to God's work in Italy. Was it, he would ask, nothing that had been done? When the King's army entered Rome with its powerful artillery, the people said that these were their saviours, that in them was the power that was to elevate them to true greatness; but at that moment there appeared in the crowd just a little cart drawn by a dog, and accompanied by two simple-hearted men. That little cart had copies of the Word of God piled up on it, and with that army went up God's own artillery—a power that moved the Papacy as nothing else could have done—a power that must overthrow it in the end, as nothing else could."

"In response to the calls of the meeting to go on, he mentioned how his Sunday and Evangelical school work had expanded and prospered. Difficulties were started by the priests on all sides, and the local authorities often interposed obstacles; but, in spite of them all, the work had gone on, and had become a power in Rome. In connection with the opening of what he called his Vatican Mission, on account of its being in the Leonine City, he stated that close to the Pope's headquarters a man who was not a Christian, but who was no longer a Romanist, sent to inform him that as he was anxious to establish Bible schools in the place he might have rooms at his house at a small cost. He took advantage of the offer to visit the house. There was a front room about 12 or 14 feet by 45, and a hall in the back 18 by 36 feet for school, preaching, &c. It was just what he was anxious to obtain, and he felt as if God had made a breach in the Pope's wall, and 'trembled with delicious fear.' He had not the money, but the belief that God never opened a door to them for which the requisite money would not be forthcoming induced them to prosecute the work, and in an hour the lease was in his pocket. He immediately employed a Christian man and woman to go from house to house telling the people that the Bible-school was to be opened. This was in November last. At night the place was dedicated by a union meeting of the Italian pastors and congregations. The hall was crowded, and an orderly crowd gathered outside, evidently profoundly impressed with what was to them a strange occurrence. In the school he expected an attendance of twenty or thirty pupils, but over eighty came the first day; and during the week parents came and registered the names of 224 as applicants for admission. All at once this school and five others were closed by the police, on the plea that he had not taken out an authorization. By this time there was an attendance of 538 children at the schools. When told that he had not taken the oath of allegiance, he replied that he would not so long as any stars and stripes were left. (Loud laughter and cheers.) Mr. Van Meter proceeded, amid the intense interest of the meeting, to explain that it was the priests who were at the bottom of all this; stated how the schools had been reopened, and were attended with greater success than ever; how the prejudices of the people against Protestantism were disappearing; and how he had opened adult schools for men and women, at all of which a religious education was given. His success at the Vatican Mission was so great that the Vatican Chapter at St. Peter's resolved to start a school themselves, to prevent the success of the efforts to eradicate from the minds of the children faith in the Roman Catholic Church.' A countess placed several thousand francs on the altar to assist it, and food, clothing, and employment were to be provided. The speaker ironically said that he thought the parents and children of Rome ought to be very grateful to him for having induced those who had hitherto been their taskmasters and oppressors to become their benefactors. In mentioning some of the obstructions thrown in his way at Frascati by the Papal emissaries, he stated that the priests had denounced the distribution of the Scriptures, and had gathered every copy they could lay their hands upon, and burned them. They made the mistake of putting a picture of the King on the top of the pile, and consuming it along with the copies of the Word of God. The rebound of that act of theirs was much worse to the Roman Catholics than they could at first have supposed; and it has been a good thing for the friends of Protestant truth. The district attorney urged him to come and set up an Evangelical school, which he did with success. In concluding, Mr. Van Meter made a strong appeal on behalf of the work in which he and his friends were engaged in Italy, and stated that the Sunday school children of America had sent him a tent 40 feet by 80 feet for preaching purposes, and another one that was 40 feet in diameter he had lent to Mr. Wall, who would distribute books and the Gospels as he went preaching through the country. He wanted some liberal friend to give him £25 with which to buy a donkey and cart—(laughter)—to carry his tent. He would be able to scatter tracts and Bibles all over Italy in the hot weather."—*English Independent.*

—Report of the Basel German Evangelical Missionary Society for 1872: "As was the case last year, so also this year, we have had a great deal of sickness and failing health in the ranks of our Missionaries.

"The greater share of ill-health has fallen on our Canara District, and especially the Mangalore Station. This has been the case for many years, and we firmly believe that one chief reason of it is that we have no suitable sanitarium in our neighbourhood, to which we could repair for a short vacation when we feel the want of it. We however believe that this want is being supplied now, mainly through the liberality of Miss Anstey in Bangalore, who has not only given a large sum out of her own purse, but has nobly undertaken to collect the necessary funds amongst her friends, and has already put several thousand rupees at our disposal for this purpose."

"*Mr. Daniel Aaron* and *Mr. Diego Fernandez* received Deacon's ordination on Sunday the 11th February at Mulky, after having faithfully served the Mission for 20 years as Catechists.

"*Mr. Daniel Aaron* told what the Lord had done for him from the days of his childhood till now. 'About fifty years ago,' said he, 'there lived a Tamil cook in Bangalore, who was in the service of an English gentleman. He had learned to read and write, and knew a great many heathen songs by heart. His master was a God-fearing man, took a great interest in the spiritual welfare of his servants, and from time to time sent a Catechist to visit them. The cook did not like this, began to contradict and dispute with the Catechist, and at last hid himself when he saw the Catechist coming. But this zealous man yet found a way to get at the heart of the cook. He put a tract in the path by which he knew the cook must go; and the cook found it, took it up, and was so struck with its contents that he longed impatiently for a visit of the Catechist. As, however, he did not make his appearance, the cook went to visit him. They talked together about the subject of the tract and the truths of the Gospel in general, and the cook was so much impressed thereby that he was fully convinced, and was shortly afterwards baptized in the name of Jesus Christ. He received the name of Aaron. Afterwards he went to Cannanore and prepared in the Mission School for the work of the Lord amongst the heathen. About that time *Mr. Hebich* visited Cannanore, and on his return to Mangalore took Aaron as Catechist with him. Of this Catechist I am the fourth child. My elder brother and myself attended the Boys' School superintended by *Dr. Mögling;* but my heart was unchanged at that time. One day I and one of my school-fellows fell sick. We lay in the same room. My comrade died quickly, and I also was on the brink of death. Then my heart was melted, and in my terror I vowed unto the Lord that in case I should get well I would earnestly turn from my sinful ways to serve Him faithfully. The

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on 28 February, 2020

Lord restored me to health again; I opened my heart to my teacher and found true peace for my soul. After preparing for five years in the Seminary, I was ordained Catechist in January 1852 with 8 brethren, by the *Rev. Mr. Josenhans.*'"

"For a number of years it has been our endeavour to accustom our Native Christians to contribute towards the Lord's cause *according to their ability.* We are glad to see that our endeavours have not been in vain, and that our Native Christians have begun to see the truth of the word 'It is more blessed to give than to receive.'"

"Of the Anglo-Vernacular School at Hubly *Mr. Ziegler* writes as follows: 'The number of boys has been slowly but steadily increasing for the last five years, so that whilst in 1868 it was only 20, it is 55 in 1872. But what encourages me still more is the conviction that our labour is not in vain. We have taken another step towards the principal aim of the school, which is to undermine heathenism and to sow the precious seed of the Gospel in the heart. Whilst a few years ago most boys of the upper class still defended their heathenish systems of religion with more or less vehemence, you may now sometimes hear them exclaiming 'All the assertions about the Hindoo gods in our books are untrue.' I am the more encouraged thereby as I very seldom attack their false religion in a direct way, but rather prefer the plain light of the Gospel to dispel their darkness. Besides, the boys often put such questions in the Bible lessons that you can see they take a lively interest in them, whilst formerly they showed much indifference and enmity."

"A very interesting baptism was celebrated by *Mr. Roth* at Bettigherry. 'Three years ago,' says he, 'a heathen was baptized and received the name of Devapriya; but on account of his conversion he was driven from his home and family by his own father and cousin. Last year, however, the two latter themselves asked for baptism. They received it after due instruction, and are now living in Devapriya's house. The wife of the latter still lives in heathenism, and after having been divorced from her according to the rules laid down in the Indian Marriage Act he has married a well-minded girl of the Boarding School. They, together with Devapriya's newly baptized father and cousin, seem to lead a very happy and peaceful life, and are one of the best families in the congregation.'"

"In Hosadurga, on the southern frontier of the Canara district, eleven persons were baptized by *Mr. Winger*, and we gladly availed ourselves of this happy occurrence to establish a new out-station there."

"The most important new undertaking during the past year has been the establishment of a Station at Karkal, a town about 35 miles to the north-east of Mangalore. On January 12th of last year the foundation-stone for the Mission Bungalow was laid in the presence of the Christian and heathen workmen."

"*Weaving, Carpenter, and Tiling Establishments.* These establishments, which are connected with our Mission, all owe their existence to the many troubles which the Missionaries met with in finding a suitable means of livelihood for their converts. Those among them who had at all learnt a trade were unable to continue it, because their former heathen relatives and friends had broken off all connection with them; and those who had been coolies formerly could no more find work as such. Cases even have happened of well-to-do persons having had to forsake everything in following after Jesus. What was to be done with these persons? The Missionary cannot say to them, 'Depart in peace, be ye warmed and filled,' without giving them those things which are needful to the body; neither can he support his converts. As provision for such difficulties the above-mentioned establishments have been begun, and we have found them to answer their purpose excellently. Not only a good number of our converts honestly earn their livelihood in them, but they are also a touchstone for lazy inquirers who pretend to be anxious about the salvation of their souls, whilst in reality they seek only temporal advantages. The principle acted upon in these establishments is 'If any man will not work, neither shall he eat.' 1 Thess. 3, 10."

TELEGRAPHIC NEWS.

London, June 6th: The official report states that Surats are comparatively neglected, except medium grades of Oomrawuttee and Dhollera, which are in fair demand; higher qualities very freely offered, owing to abundant supply of American and only limited request.

Paris, 6th: France intends abolishing the surtax on foreign shipping.—A circular note from the Duc de Broglie to the French representatives abroad declares the home policy to be moderate, and the foreign policy pacific.—Government is vigorously opposing the revolutionary party without attacking existing institutions. The Assembly will decide on the future form of government.—Prince Napoleon has arrived in Paris; the Bonapartists express dissatisfaction thereat.—The Emperor of Germany continues unwell.—*Obituary:* Signor Rattazzi.

London, 7th: Latest advices report that all the detachments of the Khivan Expedition are progressing satisfactorily except the Caspian detachment, which, owing to the heat and drought, has been compelled to return to Krasnovodsk.—The capture of Irun by the Carlists has been reported, but since contradicted.—There has been severe fighting between the troops and insurgents in Cuba.—The Shah of Persia left Berlin to-day for Essen and Wiesbaden.—America will pay in September twenty millions in bonds, chiefly held to prevent any disturbance in exchange by payment of the Geneva award.—*Obituary:* The Archbishop of Utrecht; Prince Adalbert of Prussia.

Paris, 7th: The Bank of France paid to Government on Thursday last fifty millions in gold, being the first instalment of the advance of 200 millions; the remaining three instalments are payable on the 5th of July, 5th August, and 5th September.

Madrid, 7th: Señor Velarde, the Commander of Catalonia, has resigned and fled, the troops having mutinied.—The Cortes have passed a resolution favouring the proclamation of a federal democratic republic, and have entrusted Señor Pi Margall with the formation of a new Ministry.

London, 8th: The British exports during May amount to £22,607,802, and the imports to £34,839,206.—The Czar has left Vienna.

9th: Telegrams from Madrid announce that the Cortes have finally proclaimed a Federal Republic.—The Shah of Persia has arrived at Wiesbaden.—*Obituary:* Earl Cadogan.

Paris, 9th: Count Armin has presented new credentials to Marshal MacMahon.—General Chanzy has been appointed Governor of Algeria.—Baron Reuter was presented to the Shah of Persia at Berlin.

London, 10th: The destruction of the Alexandra Palace, Muswell Hill, is complete. The palace was opened a fortnight ago with great ceremonial. The fire originated in the roof from a charcoal brazier which had been left during the dinner hour by some workmen. The organs, the concert-room, the exhibitors' stalls, and the refreshment stores, besides the collection of china and costly articles innumerable, were consumed in two hours. The pictures and other objects of art were saved. The building cost £600,000, and was insured on Thursday last for £120,000. Numerous casualties are recorded, but no lives have been lost.—Earl Russell has introduced into Parliament a Bill for the better government of Ireland.—Prince Bismarck has declared that he will not interfere in the next Papal election.

Madrid, 10th: Señor Pi Margall having failed in the formation of a new Ministry, the Cortes have re-elected the old Ministry.—The Spanish Ministers, disagreeing on financial questions, have again resigned, and the crisis continues.

Versailles, 10th: In the Assembly to-day M. Gambetta read a secret Ministerial Circular aiming at subsidizing the Provincial Press. It caused a great sensation, but nevertheless a vote supporting Government was passed by 389 against 315 votes.

London, 11th: Government is disposed to carry out the recommendations of the Indian Finance Committee concerning the Budget.—Lord Elcho intends giving notice of a motion relative to Indian Bonus.

Berlin, 12th: In consequence of indisposition the Emperor of Germany has deferred his visit to Vienna; the physicians recommend complete repose.—The reported alliance between Germany and Italy has been concluded.

St. Petersburg, 12th: Russia is not disposed to assist Baron de Lesseps in his plan for Railway communication between Russia and India, devoting her principal attention to a Railway from the Caspian and Baku to Teheran.

London, 12th: The Dhisak and Kasalinsk columns effected a junction on the 24th April at Chalaat. The Khivans attacked a Russian vanguard near Chalaat on the 27th idem; the Russians lost two Colonels, but the Khivans were routed. There are rumours at Saint Petersburg that General Kauffman suffered a reverse.—The Shah of Persia visits Liverpool on the 26th instant, Manchester on the 27th, and afterwards goes to Birmingham.

PASSENGERS SAILED.

Per P. O. and Str. *Tanjore, June 6th:*

For Southampton.—Mr. Benjamin Chave; Mr. J. Shepherd; Mr. Thompson; Mr. and Mrs. Comeroy; and Mr. Richmond.

For Brindisi.—Mr. H. Rushton and Mr. H. Badham.

For Aden.—Mr. D. Freck; Mr. Abdulla; Mr. Abdool Hajina and 4 friends; Captain and Mrs. Butler and infant; Mr. G. Hosley; and Mr. J. J. K. Medlen.

Per P. and O. Str. *Golconda, June 13th:*

For Southampton.—Mr. M. Collin; Mr. T. Hopper; Mr. Clifford; Mrs. Geydon; Rev. A. Ffennell; Mr. and Mrs. G. Foster and infant; Mr. Stuart Cherry; Asst. Surgeon H. Drews, R.A.; Qr. Master J. Murphy; and Mr. J. M. Beck.

For Brindisi.—Mr. H. Gill; Mr. H. Mann; and Mr. J. Darragh.

For Venice.—Mr. and Mrs. Hogarth; Mr. C. T. Carlisle; Lieut. Col. Bartlett; Mr. J. Dougall; Mr. G. G. Geffert; Mr. J. Gordon; Mr. C. J. Sharp; and Mr. J. H. Riebe.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mirzapore, June 11th:*

From Southampton.—Capt. Davis; Mr. Tom Brown; Mr. and Mrs. Muggridge; Mr. H. C. Radford; Miss Eyre; Surgeon T. Ringer; Sub-Condr. B. Warner; Col. and Mrs. Merriman and 2 infants; Miss Giles; Mr. Geary; Mr. Blanchard; Mrs. Phayre; Mr. Hunter-Blair; Mr. E. B. Winders; Miss Phayre.

From Brindisi.—Mr. F. C. Carr; Capt. Russell; Mr. A. T. Arundel; Mr. G. S. Provis; Mr. C. Girdlestone; Mr. J. Solomon; Mrs. David; Miss McDougal; Miss A. Nissim; and Miss R. Nissim.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

McCOMBIE—CLOUGH—June 3rd, at St. Thomas's Cathedral, by the Venerable Archdeacon Leigh-Lye, Francis McCombie, to Celinda, third daughter of the late Francis Clough, Esq., of Bombay.

GELL—ANNESLEY—June 4th, at Mahableshwur, by the Rev. J. S.S. Robertson, C. M. S., Brigadier-General Gell, Commandant Bombay Garrison, to Sophia Mary Anne, only daughter of Lieutenant-Colonel Annesley, Bombay Staff Corps, and granddaughter of the late Charles Annesley, Esq., M.D., Scots Greys.

YATES—BIRCH—June 7th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Capt. W. H. Yates, Bombay Staff Corps, to Eliza, daughter of Thomas Birch, Esq., of Kenilworth, Warwickshire, England.

DEATHS.

BURN—May 29th, at Bhosawul, Mr. John Burn, G. I. P. Railway Police, eldest son of the late Mr. James Burn of Bombay, aged 29 years.

LOUDON—June 3rd, at sea, near Southampton, Caroline Adelaide, the beloved wife of W. Loudon, Esq., Administrator General, Bombay.

WEST—June 4th, at Cheera Bazaar, Breach Candy Road, Mr. G. H. H. West, Inspector, Municipality.

CUMMING—June 10th, at the Adelphi Family Hotel, Bombay, Alexander Cumming, Esq., of the Revenue Survey, aged 40 years.

Advertisements.

METHODIST EPISCOPAL CHURCH
EVERY LORD'S DAY AT
Falkland Road Hall, at 11 A.M.
Forbes Street Hall, Fort, 11 A.M.
Mazagon, (Mr. Abraham's), 11 A.M.
Regimental School House, Colaba,

NOTIFICATION.

WITH the view of encouraging Christian Literature
Vernacular, the North India Tract and Book Society
behalf of Sir W. MUIR, offer prizes for the best works which
may be written in pursuance of this Notification, and sent to
their Secretary before the 31st December 1874.

Works may be presented either—

(1) Of a high standard of composition, and elaborate in their treatment of the subject; or

(2) Simple and elementary both as to style and matter.

For the best work of the first kind, if in the judgment of the Society's Committee it reaches a high standard of excellence, a prize of Rs. 500 will be awarded.

For the best works of the second or simpler kind, approved by the Committee, five prizes will be awarded of from 100 to 200 Rs. each.

The choice of subjects is left entirely to the writer. Stor
Biographies, striking Chapters in History, works of Nat
Science or Travel—in short, anything interesting and recreat
as well as instructive—will be received in competition, it be
understood that all such works must come distinctly within
limits of Christian Literature. Works suitable for Women
Children will be specially acceptable.

The works may be either in Hindi or Urdu. They may
translations or adaptations of works in other languages,
well as original; and there is no restriction as to the nation
or residence of the writer.

Each work intended to compete for these awards shou
accompanied by a sealed envelope containing the au
name and address.

REV. T. S. WYNKOOP, Secretar
North India Tract and Book S

ALLAHABAD: *Dated 1st June* 1873.

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